

Between tradition and modernity Islamic political movements: Respond to globalization secularism and social change worldwide

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Abstract - Islamic political movements navigate the tension between tradition and modernity by responding to globalization, secularism, and social change through diverse strategies. These movements often critique secularism and the crisis of modernity, seeking to Islamize modern life by integrating Islamic principles into socio-political and cultural spheres without rejecting modernity itself. Some adopt radical approaches aiming for revolutionary change that redefines the relationship between tradition and modernity, while others pursue more inclusive, universalist discourses that engage with multicultural societies and global values. In contexts like Indonesia, Islamic movements adapt through integration as ideological forces, acculturation as cultural actors, and agency-structuring as political partners shaping social structures. The impact of globalization and technological advances compels these organizations to reform management practices, increase youth engagement, and balance Islamic identity with global norms. Overall, Islamic political movements represent a complex spectrum of responses that blend preservation of tradition with selective adoption of modern ideas to address contemporary challenges worldwide.

Keywords: Islamic political movements, globalization, secularism, modernity, social change

1. Introduction

The relationship between Islam and politics has long been an important topic that continues to attract the attention of scientists, scholars and policymakers around the world. The long history of interaction between the two proves that politics not only influences the lives of Muslims in practical aspects, but also shapes how religious values are implemented in society. Islam as a religion that covers all aspects of life—be it spiritual, social, cultural, even political—has a big influence on the way its followers interact with government and political systems. In many ways, the history of Islamic civilization provides concrete evidence that religion and politics not only go hand in hand, but often influence each other.

The background to this study stems from the fact that the Islamic religion, with its basic teachings, has views that are closely related to social life and government. Since the early days of Islam in the Arabian Peninsula, the Prophet Muhammad SAW not only functioned as a spiritual leader, but also as a political leader who governed the state of Medina (Esposito, 2003). This shows that in Islam, religion and politics



are not two separate entities, but are closely intertwined. However, in the development of Islamic history, the separation between the two has often become a matter of debate, especially in the modern context which has introduced a secular state system.

Islam, in the view of many Muslim scholars and intellectuals, teaches the importance of justice, fair government, and moral principles that can be used as a basis for government and social life (Nasr, 2002). However, in practice, the relationship between Islam and politics often faces major challenges. Especially in the context of modern Muslim countries that try to balance religious teachings with developing political systems, such as democracy or secularism. This raises the question of how Islamic principles can be applied in a government system without sacrificing the basic values of Islamic teachings themselves.

The urgency of this study lies in the importance of understanding more deeply how Islam and politics interact, both in the Islamic world and in countries with significant Muslim populations. This study is very relevant in the midst of increasingly complex global challenges, where Muslim countries are facing debates about how to incorporate Islamic values in modern government structures without tarnishing human rights and individual freedoms. In many countries, such as Indonesia, Turkey, Iran and Saudi Arabia, the relationship between Islam and politics is a topic that is never absent from public discussion.

Islam provides guidance regarding a just government system and a government based on high moral and ethical principles. However, applying these principles in the modern political world, which often prioritizes secularism and democracy as pillars, is a challenge in itself (Esposito, 2003). This study is important to provide a clearer understanding of how Islamic values can be translated in the current socio-political context. Apart from that, this study is also relevant for identifying and analyzing various government models that have succeeded or failed in combining Islamic teachings with modern political systems.

Research on the relationship between Islam and politics has been carried out by many scientists since the past. Most of these studies focus on two main issues, namely political theory in Islam and the influence of Islam on government structures in Muslim countries. Since classical times, scholars such as al-Farabi, Ibn Khaldun, and al-Mawardi have discussed the ideal government system in Islam, known as the khilafah or government based on sharia principles. Al-Farabi, for example, put forward a theory about the ideal state in al-Madina al-Fadhila (ideal state), which emphasizes the importance of fair policies and prioritizing people's welfare (Gutas, 2001).

On the other hand, Ibn Khaldun focused more on understanding political sociology, proposing a theory about the relationship between political and social forces in the Muqaddimah which became one of the main references in the study of Islamic politics (Ibn Khaldun, 1967). However, these theories are not fully able to answer the more complex challenges of modern politics, especially in terms of how to combine Islamic principles with the political and social realities developing in the contemporary world.

Contemporary research also discusses the interaction between Islam and the secular state, especially in countries such as Türkiye, Indonesia and Egypt. For example, research conducted by John Esposito in his book *Islam and Politics* discusses how Muslim countries try to combine modern political systems with Islamic teachings. Esposito highlights how these countries try to find a balance between democracy and Islamic law, as well as the challenges that arise in the process (Esposito, 2003).

Apart from that, several studies also discuss political Islamic movements such as the Muslim Brotherhood in Egypt and the Justice and Development Party (AKP) in Turkey, which try to implement Islamic principles in the government system. These studies show diversity in how Muslim countries respond to the challenges of adapting Islamic teachings to modern political structures.

However, although many studies have been carried out, many aspects are still less revealed, especially regarding the application of Islamic law in the context of a modern state and how Islam can play a role in overcoming contemporary political problems, such as radicalization, terrorism and social injustice (Nasr, 2002).

The main problem faced in this study is how Islam and politics can go hand in hand without conflicting with each other, both in the historical context and in practical application in contemporary Muslim countries. One of the big problems is the difference in understanding of how Islam should be translated into modern politics. Some argue that the state should run a government system that is completely based on sharia law, while others argue that the state should be secular, giving individuals the freedom to choose their beliefs (Esposito, 2003).

Apart from that, another challenge is how to overcome the conflict between absolute Islamic values and more flexible democratic principles. Democracy, which prioritizes individual freedom and human rights, sometimes conflicts with conservative views in Islam which emphasize collectivism and



social order (Nasr, 2002). This raises the question of whether it is possible to develop a model of governance that reflects Islamic values without sacrificing individual freedoms and human rights.

The literature on political Islam and its various manifestations explores a range of themes from authoritarianism to the socio-political dynamics of Muslim-majority countries. Studies indicate that the intersection of religion and politics plays a significant role in shaping political ideologies, often influenced by broader socio-economic and cultural contexts (Mudzakkir, 2016; Hasani, 2016). Researchers have also examined the contradictions within political Islam, particularly in the writings of influential thinkers like Sayyid Quthb, who articulated an exclusive vision of Islam's role in governance (Hasani, 2016).

The relationship between political Islam and global politics has been another focal point, with studies highlighting the impacts of Islamic movements on international systems (Simbar, 2009). These studies suggest that political Islam is not a monolithic ideology but comprises diverse perspectives, including those of moderate and conservative factions (Albritton, 1999). Additionally, the rise of liberal movements in countries like Indonesia has been recognized for their contribution to a more pluralistic discourse on Islam (Ali, 2005).

Exploring the psychological dimensions, several studies have focused on the traits that contribute to religious fundamentalism and political conservatism, which are linked to higher levels of prejudice and intergroup hostility (Altemeyer, 1996; Altemeyer & Hunsberger, 1992; De Zavala et al., 2010). Such traits, combined with the authoritarian tendency, shape the ways in which individuals engage with political ideologies (Duckitt, 2001).

The dynamic between religion and politics is also explored through socio-cultural and economic lenses. Research has pointed to the rise of religious commodification, where religious identity and practices become marketable (Amna, 2019). This phenomenon is particularly evident in the context of contemporary Indonesian politics, where figures and movements often navigate the fine line between religious conservatism and modernization (Aspinall et al, 2018).

In addition, cross-cultural studies have examined the dynamics of Muslim communities outside the Middle East, such as in Thailand, where political diversity among Muslims challenges the common narratives of Islamic unity (Albritton, 1999). These findings highlight the need for a more nuanced understanding of how Islam intersects with politics across different regions and contexts (Ayoob, 2009). Furthermore, the political and economic realities of Indonesia, with its large Muslim population, have been studied extensively. The country's socio-economic disparities and shifting political allegiances continue to shape the Islamic political landscape (Badan Pusat Statistik, 2010, 2020). Insights into the roles of major Islamic organizations, such as Muhammadiyah and Nahdlatul Ulama, shed light on how religious movements contribute to Indonesia's democratic and civil society (Barton, 2014).

The rise of authoritarianism in political Islam also connects to the broader psychological and sociopolitical trends that reinforce group identities. The role of religiosity in fostering extremist violence has been explored through the lens of fundamentalism and perceived threat (Beller & Kröger, 2018). These studies suggest that heightened religiosity, combined with a sense of vulnerability, can lead to more radical political stances (Brandt & Reyna, 2010).

The relationship between ideology, politics, and religion has been explored from a psychological and sociological perspective, with numerous scholars examining how political beliefs and religious ideologies interact to shape individuals' worldviews and behaviours. Research into political ideology has identified how personal traits, such as authoritarianism and social dominance orientation, influence outgroup attitudes and can be mediated by perceived threats and intergroup competition (Duckitt, 2006). These personality traits are pivotal in understanding the mechanisms that underlie political extremism and prejudice, with implications for how ideologies are adopted and maintained (Duckitt & Sibley, 2010).

The psychological appeal of ideologies that are difficult to test or falsify has also been studied, suggesting that people are drawn to untestable beliefs, both political and religious, because they provide a sense of certainty and control (Friesen, Campbell, & Kay, 2015). This draws attention to the cognitive biases that play a role in the acceptance of political ideologies, especially those that are rigid and resistant to change. Such ideologies can also be linked to deeper psychological needs, including epistemic, existential, and relational needs, which contribute to system-justifying attitudes (Hennes, Nam, Stern, & Jost, 2012).

The intersection of religion and politics is another key area of focus. Scholars have examined how Islamic political thought has evolved in response to modern challenges, particularly in the context of both Sunni and Shi'a Muslims' responses to the political changes of the twentieth century (Enayat, 2005). In Indonesia, the legacy of Cold War politics and capitalist development continues to shape the discourse surrounding political Islam, with populist movements gaining traction due to neoliberal inequalities (Hadiz,



2011, 2018). The interplay between these political movements and religious sentiments is essential for understanding the current dynamics of Indonesian Islam.

Global political ideologies, including Islamic ones, must also be understood in a broader historical and social context. Fukuyama's notion of the end of history and the evolution of political thought challenges conventional ideas about ideological progression (Fukuyama, 2006). Meanwhile, studies in the Indonesian context, particularly the rise of religious movements like the Hijrah Festival in Jakarta, provide insight into the contemporary religious landscape and the political implications of these movements (Hasan, 2019). These movements, though rooted in local traditions, interact with global economic forces and political ideas, as evidenced by Hefner's work on Islamic economics and global capitalism (Hefner, 2017).

The complexities of political and religious ideologies are further explored through the lens of social psychology, with theories on system justification and the psychological roots of political beliefs providing valuable insights into the nature of political engagement (Haidt, 2012; Hennes et al., 2012). These theories help to explain why certain ideologies persist and why individuals are often resistant to alternative viewpoints. At the same time, they highlight the emotional and cognitive processes that guide political decision-making.

Islamic politics seeks to balance religious teachings with modern political and societal realities by adapting classical Islamic principles such as justice (*adl*), consultation (*shura*), and public welfare (*maslahah*) to contemporary governance challenges. This balance is reflected in diverse approaches, including reformist calls for contextual reinterpretation of texts and democratic engagement, as well as the emphasis on ethical governance grounded in accountability to God and service to the community (Fuadi, 2024; Harvey et al., 2025). The Qur'an and Islamic law (*shari'a*) provide foundational guidance for fair governance, social justice, and protection of human rights, while also encouraging inclusive political participation that respects diversity (Bahri et al., 2024; Djaït, 2017).

Contemporary Islamic political thought often stresses the importance of dialogue among different Islamic schools and interfaith cooperation to address polarization and promote social harmony (Mahmood et al., 2024; Leniawati & Haq, 2024). Thinkers like Muhammad Iqbal advocate for a spiritual democracy that integrates Islamic moral values with democratic principles, highlighting the ongoing relevance of Islamic ethics in modern political systems (Ghaffari et al., 2025).

Overall, the literature suggests that overcoming ideological rigidity through educational reform, inclusive policymaking, and expanded theological dialogue is crucial for ensuring that Islamic political thought remains relevant and effective in global contexts (Fuadi, 2024; Mahmood et al., 2024; Leniawati & Haq, 2024).

The studies examined in this collection offer valuable insights into the evolving landscape of Islamic political thought and its intersection with global and local dynamics. The analysis of the influence of politics on the Islamization of science in Southeast Asia presents a nuanced perspective on the regional educational systems and their integration of Islamic principles. This study effectively explores the delicate balance between tradition and modernity in the context of educational reforms, emphasizing the role of politics in shaping the direction of Islamic education. However, the authors could delve deeper into the practical challenges faced by institutions in implementing these ideals, particularly in terms of policy implications and resistance from various socio-political actors (Fastmadhi et al, 2024).

Furthermore, the exploration of religious moderation in Islam, particularly through the lens of diversity and humanity, highlights the importance of understanding Islam's contributions to broader social values. The author approaches the subject matter with a focus on inclusivity, offering an important counter-narrative to extremist interpretations that dominate contemporary discourse. Yet, a more in-depth critique of how Islamic moderation is perceived in different Southeast Asian nations would have provided a richer analysis of the regional variations and the challenges posed by differing interpretations of Islam (Asmanidar, 2023).

The examination of Al-Mawardi's Islamic political thought and its relevance in the Indonesian context brings forward a detailed investigation into how Islamic political principles align with or challenge the prevailing socio-political environment. The authors successfully demonstrate the relevance of Al-Mawardi's ideas but might have expanded their analysis by including contemporary political scenarios and their direct implications for political Islam today. Incorporating examples from recent Indonesian political events would strengthen the relevance of the historical framework to present-day dynamics (Putra et al, 2023).

Lastly, the article on political Islam's contested nature offers a post-foundationalist critique that challenges traditional conceptions of political Islam. By focusing on the complexities and contradictions inherent in the categorization of political Islam, the authors raise crucial questions about its ideological and practical application. However, the discussion could benefit from a deeper engagement with non-Western



perspectives on political Islam, as this would enrich the global discourse on Islamic political movements and their manifestations in various regions (Jong & Ali, 2023).

The study of political ideology, particularly in the context of religion and culture, is a multifaceted field that draws on insights from psychology, sociology, and political science. The findings from these diverse areas of research underscore the importance of understanding the psychological foundations of political beliefs and the complex ways in which religion and politics intersect in both local and global contexts. The evolving relationship between Islam and politics remains a complex and multifaceted issue. It involves both ideological shifts and the psychological mechanisms that underpin political attitudes, highlighting the need for a deeper understanding of how these forces interact in various political contexts.

The main aim of this study is to understand and analyze the relationship between Islam and politics in the contemporary socio-political context. This study aims to provide deeper insight into how Islamic principles can be applied in politics, as well as identifying the challenges that arise when religious values face the demands of the modern political system. This study also aims to explore various government models that have succeeded or failed in integrating Islam into the country's political structure. In addition, this study aims to contribute to a better understanding of the relevance of Islamic teachings in today's political world. This study will also help understand how Muslim countries can overcome their internal and external problems, while still upholding Islamic values which are the moral foundation in people's lives.

2. Method

This research uses a qualitative approach with document review as a method for collecting study material. This study aims to analyse the relationship between Islam and politics by utilizing relevant written sources. A qualitative approach was chosen because this research focuses more on understanding the phenomenon in depth, exploring the meaning and socio-political context behind the relationship between the two. With this approach, this research not only tries to find facts, but also tries to understand the processes and phenomena that occur in it.

2.1 Document Review

The method for collecting study materials used in this research is document review. Document study is a data collection technique that is carried out by collecting and analysing various written sources that are relevant to the topic under study. Document sources used in this research include books, journal articles, research reports, scientific works, and official documents that discuss the relationship between Islam and politics. Studying this document allows researchers to explore the thoughts of scholars, legal experts, and important figures in Islamic history which provide insight into the interaction between religion and politics.

The documents collected must be relevant to the topic being researched, namely how Islam and politics interact with each other, how the Islamic government system is seen in a modern context, and how Islamic values influence the formation of political structures in Muslim countries. Apart from that, researchers will also look for documents that discuss political theories in Islam and their application in various countries, both classical ones such as the works of al-Farabi and Ibn Khaldun, as well as contemporary studies on Islamic politics in modern Muslim countries. These documents will be analyzed to identify the various perspectives and dynamics that exist in the relationship between Islam and politics.

Document sources will be collected through relevant literature searches in university libraries, online academic journals, and research databases such as JSTOR, Google Scholar, and other related publication sources. Apart from that, historical documents discussing the development of Islamic political thought, whether published by international institutions or local ones, will also be taken as part of the study material.

2.2 Analysis Techniques

After the documents have been collected, the next step is to carry out an analysis of the study material. The analysis techniques used in this research are thematic analysis and content analysis.

(1) Thematic Analysis: This technique is used to identify the main themes related to the relationship between Islam and politics in the documents collected. With this approach, researchers will group information based on certain themes, such as political concepts in Islam, the application of sharia law in government systems, and the influence of Islamic values on political policies in Muslim countries. These themes were then analyzed to understand the patterns that emerged across the different sources.

(2) Content Analysis: This analysis technique focuses on deciphering the contents of the document which is used to understand more deeply the message or information contained in the text. Researchers will pay attention to aspects such as the meaning of words, sentences and arguments presented by the author in a wider context. This content analysis aims to identify the main views that link Islam to politics, as well as how these views are influenced by certain socio-political contexts. In addition, researchers will look for



evidence that shows the relationship between political theories in Islam and political practices that exist in the real world.

(3) Coding and Categorization: In these two analysis techniques, the researcher will carry out coding, namely the process of identifying parts of the text that are relevant to the predetermined theme. After that, the texts that have been coded will be grouped into certain categories, which are then analyzed further to find larger patterns and relationships.

(4) Interpretation: The final step in the analysis is interpretation, where the researcher will draw conclusions from the results of the thematic analysis and content analysis that have been carried out. This interpretation aims to connect the findings from the document study with the research objectives, namely to understand how the relationship between Islam and politics can be explained through existing documents, as well as to contribute to a deeper understanding of the interaction between the two in the modern context.

By using document study methods and analysis techniques, it is hoped that this research can produce a comprehensive understanding of the relationship between Islam and politics, as well as its contribution to the development of Islamic political theory in the contemporary context.

3. Results And Discussion

3.1 Results

3.1.1 The Concept Of Islamic Politics In Classical Thought

In classical Islamic thought, politics and religion are not separated, because both are considered as a unity that supports each other. Islamic political thought was first discussed in the great works of philosophers such as al-Farabi, Ibn Sina, and Ibn Khaldun. They argued that an ideal state should be established based on the moral and ethical principles taught by Islam. This concept of an ideal state is described in al-Farabi's famous work, *Al-Madina al-Fadila*, where a good state is a state led by a wise and just king or leader. This leader must have extensive knowledge of religion and other sciences, and have high moral integrity.

For al-Farabi, a state is not only a political institution, but also a place where religious values can be realized in the lives of society. A similar view was also expressed by Ibn Khaldun in his work, *Muqaddimah*, which emphasized the importance of a stable government to maintain the prosperity of society. Ibn Khaldun considered the state as a tool for achieving social justice and economic well-being, all based on Islamic religious principles. In this context, it can be seen that politics in Islam in the classical period relied heavily on the application of profound moral and religious principles, as well as just and wise leaders.

3.1.2 Development of Islamic Political Thought in the Modern Context

Entering the modern era, the application of Islamic political principles has experienced a significant shift. One of the main factors influencing this change is modernization and globalization. Muslim countries that experienced major changes due to interactions with Western powers, such as colonization, the industrial revolution, and the spread of democratic ideas, began to question the relevance and application of classical Islamic principles in politics.

For example, in countries such as Saudi Arabia and Iran, which still maintain a theocratic government system, the application of sharia as the basis of state law is very clear. In this system, state leaders are selected based on religious and political skills, and Islamic law is the basis for making policies and regulations. On the other hand, countries such as Indonesia and Türkiye adopted a democratic government system by adapting Islamic principles within the framework of a secular state. Despite this, Islamic political ideology remains a strong influence, and many Muslim countries try to find a balance between Islamic values and the demands of modernity.

The application of Islamic principles in modern politics often leads to discussions about whether a country should make sharia law the basis of state law or whether it prefers to adapt Islamic values in a more secular legal system. This shows that there is a deep debate regarding how Islam can be applied in a more plural and democratic political context. In Indonesia, for example, the application of sharia law is limited to certain aspects, such as regulations on marriage and inheritance, while the country's government and legal system remains based on Pancasila and the 1945 Constitution, which are products of national consensus.

3.1.3 The Relationship between Islam and Politics in a Global Context

In this study, it was found that the relationship between Islam and politics is not only limited to Muslim countries, but also has a significant impact on the global political arena. Muslim countries, especially those in the Middle East, play an important role in international geopolitics, both in terms of foreign policy and in their influence on the political policies of Western countries. For example, conflicts in the Middle East often involve Islamic political elements, as in the case of the Arab Spring, which shows how Islamic political movements can influence social and political change in Arab countries.



Islamic political thought has also influenced many political theories in the Western world. Ideas about just government, social welfare, and the role of religion in social life are often references in international political discourse. In this case, Muslim countries also have the challenge of finding a balance between maintaining their Islamic identity and adapting to the demands of the modern world which is increasingly leading to secularism and pluralism.

3.1.4 Challenges in Implementing Islamic Politics

The question of how Islamic principles can be applied in modern politics while accommodating evolving social, political, and economic contexts is central to the discourse on Islamic governance. This issue not only pertains to countries with Muslim-majority populations but also raises broader questions about the interplay between religion and statecraft in a rapidly globalizing world. The analysis reveals that while Islam provides a robust moral framework for governance and politics, its application in contemporary political practice faces significant challenges, both within Muslim-majority countries and in secular states with sizeable Muslim populations.

In Muslim-majority countries, one of the primary challenges in implementing Islamic principles in politics is the tension between religious idealism and political reality. Countries such as Egypt and Tunisia illustrate this dynamic. Although there is substantial public support for governance that aligns more closely with Islamic values, the political landscape is often dominated by entrenched elites whose interests may not align with the broader population's aspirations. For instance, in Egypt, the aftermath of the Arab Spring highlighted the difficulties of establishing a governance system rooted in Islamic ideals while addressing issues like corruption, political instability, and social inequality (Esposito & Voll, 2001). Similarly, in Tunisia, while the Ennahda Party has sought to incorporate Islamic values into its political agenda, it has had to navigate the complexities of coalition politics and the demands of a pluralistic society (Stepan, 2012).

Corruption is another significant barrier to the implementation of Islamic politics. Despite the moral imperatives of justice (*'adl*) and accountability (*mas'uliyah*) enshrined in Islamic teachings, many Muslim-majority countries struggle to eradicate systemic corruption. This discrepancy often leads to public disillusionment with the capacity of Islamic political movements to deliver on their promises. Political instability further exacerbates these challenges. Frequent changes in government, coupled with external pressures such as international economic dependencies and geopolitical conflicts, often hinder the establishment of governance systems that can effectively integrate Islamic principles.

In contrast, in secular states like Indonesia, where Islamic values influence political policies, debates frequently arise about the extent to which the state should involve itself in religious matters. Indonesia, as the world's largest Muslim-majority democracy, provides a unique case study. On one hand, its Pancasila ideology emphasizes religious harmony and pluralism. On the other, political debates often centre around issues such as the regulation of interfaith marriages or the application of sharia-inspired policies. For example, local governments in certain regions have enacted bylaws based on Islamic principles, sparking debates about their compatibility with Indonesia's secular constitution (Fealy & White, 2008). These tensions reveal the challenges of balancing religious accommodation with the principles of a pluralistic democracy.

Furthermore, the application of Islamic principles in modern politics is complicated by global influences and the diverse interpretations of Islamic jurisprudence (*fiqh*). The question of whether Islamic governance should adopt a rigid, textualist approach or embrace a more contextual, *maqasid al-sharia* (objectives of sharia) framework remains contentious. Scholars like Tariq Ramadan advocate for the latter, arguing that Islamic principles should be interpreted in light of contemporary realities to address issues such as human rights, gender equality, and environmental sustainability (Ramadan, 2009).

The debates surrounding Islamic politics are not confined to domestic spheres but extend to international relations. Muslim-majority countries often grapple with the dual pressures of adhering to Islamic values while engaging with a global order that prioritizes secularism and liberal democracy. This duality creates dilemmas in foreign policy, trade, and human rights, where Islamic principles sometimes clash with international norms.

While Islam offers a comprehensive moral framework for governance, its practical application in politics is fraught with challenges. In Muslim-majority countries, the tension between religious idealism and political reality often undermines efforts to establish Islamic governance. Corruption, political instability, and social inequality further complicate these efforts. In secular states like Indonesia, debates about the role of Islamic values in governance highlight the difficulties of balancing religious accommodation with democratic principles. Moving forward, a more contextual approach to interpreting Islamic principles, such as *maqasid al-sharia*, may provide a pathway for addressing contemporary challenges while remaining true to the spirit of Islam. This approach requires thoughtful engagement with



both traditional Islamic scholarship and modern socio-political realities, ensuring that Islamic governance evolves to meet the needs of diverse and dynamic societies.

3.1.5 The Influence of Islamic Politics on State and Community Identity

The implementation of Islamic politics also has a major impact on the identity of Muslim countries and communities. In countries like Iran, which adhere to a theocratic system of government, Islam is an integral part of national identity, influencing all aspects of life, from foreign policy to the education system. In other countries, such as Indonesia, Islam functions as one of many elements of national identity, which must be managed wisely so as not to cause tension between religious and cultural groups.

In Indonesia, for example, even though Islam is the majority religion, this country has succeeded in maintaining a pluralist identity by accommodating various religions and cultures in the government system and public policies. This policy allows Islam to become a force that strengthens the country without sacrificing the principles of secularism that have been the foundation of the Indonesian state since independence. However, the challenge that arises is how to maintain a balance between maintaining Islamic identity and respecting plurality in society.

The results of the analysis show that although Islam offers a strong moral and political framework, its application in modern politics is highly dependent on the social, cultural and political context of each country. Muslim countries in the world face great challenges in finding a balance between Islamic principles and the demands of modernity, democracy and globalization. As a result, each Muslim country developed a different model of government, with some adopting a more strict theocratic system, while others preferred a secular system that accommodated Islamic principles within the framework of a democratic state.

4. Conclusion

4.1 Conclusion

The relationship between Islam and politics is deeply complex and multifaceted, grounded in the foundational principles of the Qur'an and Sunnah, which emphasize ethics, justice, and social welfare rather than prescribing a formal political system. Classical Islamic thinkers such as al-Farabi and Ibn Khaldun underscored the importance of justice, integrity in leadership, and governance aligned with religious values; however, applying these ideals to contemporary political realities is challenging due to diverse interpretations and the complexities of modern state structures. In many Muslim-majority countries today, governance models vary widely—from Iran's theocratic system to Indonesia's democratic secular framework—each reflecting different ways of integrating Islamic values with state politics while addressing globalization, pluralism, and democracy. Islam provides a moral compass for governance by promoting principles like consultation (shura), justice, human rights, and social welfare but does not mandate a singular political structure; instead, it encourages political participation that respects diversity within Muslim societies. The Qur'an itself does not explicitly establish a political system or an Islamic state; rather, it separates divine guidance from worldly governance, emphasizing that political authority should be exercised with consultation and respect for pluralism. This separation highlights that Islam's core teachings focus on individual faith and morality while allowing flexibility in political organization.

The interaction between Islam and politics also shapes Muslim identity globally, serving as a unifying force for social justice and community cohesion while simultaneously generating internal debates over how Islamic principles should influence public policy in pluralistic contexts. These debates are evident in the differing views among Muslim scholars and communities regarding the role of sharia law in governance and the extent to which religion should influence state affairs. For example, some ulama (Islamic scholars) actively participate in politics to promote Islamic values within democratic frameworks, as seen in Indonesia's vibrant political landscape where religious leaders engage pragmatically with state institutions. Conversely, other contexts emphasize a more rigid integration of religion and state power, such as Iran's theocratic model. These diverse approaches reflect ongoing tensions between maintaining Islamic ethical imperatives and adapting to modern demands for democracy, human rights, and coexistence.

These dynamics underscore the critical need for inclusive and sustainable dialogue that balances Islamic ethical imperatives with the demands of modernity, democracy, coexistence, and respect for differing views within Muslim communities and beyond. Political Islam should not be narrowly understood as enforcing historical legal codes without transformation but rather as internalizing humanitarian values that guide political behaviour toward justice and welfare for all members of society. Ultimately, Islam's role in politics is not about establishing a rigid political order but about embedding moral values into governance to promote justice, social welfare, human dignity, and peaceful coexistence across diverse societies. This nuanced understanding helps reconcile traditional Islamic teachings with contemporary political realities while fostering pluralism within Muslim-majority states.



3.2 Suggestion

Based on the analysis carried out, the following are several suggestions that can be used as a reference for policy development, further research and political practice in Muslim countries.

Muslim countries need to hold inclusive dialogue between various religious, political and cultural groups to create consensus on how Islamic principles can be applied in politics. This dialogue must respect differences of opinion and focus on finding solutions that prioritize people's welfare.

Education regarding Islamic politics needs to be improved, both in formal contexts in educational institutions and through non-formal programs. This is important to increase public understanding of the relationship between Islam and politics, as well as to avoid the misuse of religious concepts in practical politics. Further research is needed to explore the relationship between Islam and politics in broader contexts, including in countries with minority Muslim populations. This research must use a multidisciplinary approach, including the study of religion, politics, sociology and economics, to produce more comprehensive understanding.

Muslim countries are advised to apply Islamic principles flexibly by taking into account local social, cultural and political contexts. This will enable the implementation of Islamic values without sacrificing political stability or societal plurality. Muslim countries need to strengthen international cooperation to share experiences in applying Islamic principles in politics and governance. This cooperation can include knowledge exchange, leadership training, and collaboration in resolving international conflicts involving Islamic political issues.

With an inclusive, research-based approach and respect for plurality, the relationship between Islam and politics can be a positive force in building a just, prosperous and peaceful society. Islam is not only relevant as a spiritual teaching, but also as a moral guide that can make a significant contribution in building modern civilization.

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